# The Biography of Mufti Kifayatullah Dehlavi

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## TRANSLATOR'S PREFACE

By the grace of Allâh, within the last several decades, English-speaking students of Islâm have been blessed with the availability of an introductory series of Islâmic textbooks covering the beliefs and practices of the *deen* entitled, "*Ta'leem-ul-Islâm*," (*Teachings of Islâm*), translated from the original in Urdu written by Mufti Kifâyatullâh (may Allâh have mercy upon him). Within the same time period also, an equally popular and widely used handbook was compiled by Ml. Shabbîr Ahmed Desai – "*Ta'leem-ul-Haq*" – which derived much of its material from the same series.

*Ta'leem-ul-Islâm*, as noted already, is a series of books originally written in the Urdu language by Allâmah Mufti Kifâyatullâh Dehlvi. They introduce the beliefs and practices of Islâm from the level of a beginner and are laid out in a simple question-answer format. At least two English translations of this work are widely available. The procedures of worship and other aspects of life detailed in these books are based on the rulings of the *Hanafi* school of juris-prudence (*madh-hab*). Thus, they are all derived from the most authentic sources of the Qur'ân and Sunnah although, in order to avoid overwhelming the beginning student, they have not detailed the bases for each and every ruling.

Recently, I was informed by an acquaintance that a new trans-lation of this series of books into the Swedish language was being undertaken and that a biography of the author, Mufti Kifâyatullâh, was being sought for. Having searched and enquired, I was un-able to find any such biography in English or any other language

besides Urdu. Therefore, with Allâh's grace, I endeavored to translate the Urdu biography into English, the result of which is in your hands.

This booklet is a summarized translation of the biography of Mufti Kifâyatullâh recorded in "*Bees Baray Musleman*" *(Twenty Great Muslims)*, by Abdul-Rashîd Arshad, published by Maktaba-i-Rashidiah, Lahore, Pakistan, June 2001. The author of the biography was a student of the respected Mufti Kifâyatullâh and close friend and classmate of his son, Hafîzur-Rahmân Wâsif. The Urdu book cited above contains many more details of the life history of Mufti Kifâyatullâh as well as some bibliographic footnotes, which I have not carried over in the translation.

The reader is requested to kindly forward any corrections or inaccuracies in this article to the translator[1] and/or publisher. May Allâh forgive me for any errors or incompleteness I have introduced in this English translation. I pray, furthermore, that He have mercy upon myself and yourself, the reader, and upon all of the pious Muslims who have passed before us, including the great scholar of Islâm, Mufti Allâmah Kifâyatullâh Dehlvi, *âmeen*.

وَ مَا تَوْفِيقِى اِلاَّ بِاللّٰهِ

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# *Mufti-e-A'z̲am Allâmah Hadrat Maulânâ* Kifâyatullâh Dehlvi

**(*rahmatullâhi 'alayhi – May Allâh have mercy upon him*)**

**1292 – 1372 H. (1875 – 1952 C.E.)**

by Hâfiz Sayyid Abdur-Rashîd Ahmad Arshad, (M.A.)

[translated in summary into English from Urdu]

The lineage of Hadrat Mufti[1] Kifâyatullâh is: Kifâyatullâh bin Shaykh 'Inâyatullâh bin Faydullâh bin Khayrullâh bin 'Ibâdullâh.

## REMOTE ANCESTRY

His lineage goes back to Shaykh Jamâluddîn Yamani and thus the actual homeland of his ancestors was Yemen (*Yaman*) in the Arabian Peninsula. His great-grandfathers were traders who used to come from Bahrain to the shore lying areas of the Indian subcontinent to sell their wares. Once there was such a trading ship coming from Arabia which did not reach the coast of India before it ran into a storm and sunk. There were hardly any survivors, if any, except for a young man named Shaykh Jamâl who managed to use a piece of debris to reach the shore. At the shore, he was found by a man of Bhopal who helped him and took him to his home. There, Shaykh Jamâl grew up and eventually married into the local families. It was this Shaykh Jamâl who was the predecessor of Mufti Kifâyatullâh.[2] The sinking of the ship is estimated to have occurred some 300 years before.

[1] The title '*Mufti*' refers to one who is qualified to deliver religious rulings (*fatwâ*). '*Hadrat*' is a title of respect, similar to *Sayyidunâ*.
[2] *Mukhtasar Târîkh Madrasah Amîniyyah Delhi* by Maulvi Hafîzur-Rahmân.

## SHAYKH ‘INÂYATULLÂH

After Shaykh Jamâl, there is no detailed record of the history of Mufti Kifâyatullâh’s ancestors. His family moved at some point from Bhopal to Shahjahanpur. Mufti Kifâyatullâh’s father, Shaykh ‘Inâyatullâh, was an extremely noble and pious man who lived a long life and looked very much like his son. Shaykh ‘Inâyatullâh had a large family but was quite poor. Prior to Mufti Kifâyatullâh, he had two daughters and after him were born three more boys. One son was named Hâfiz Qâri Ni’matullâh and he lived in Shahjahanpur, engaged in delivering religious instruction. Another brother was Hâfiz Salâmatullâh, who was a trader; and the third was named Qudratullâh, who moved to live in Pakistan and was engaged in politics as well as various forms of trading activities.

## BIRTH AND EARLY EDUCATION

Hadrat Mufti Kifâyatullâh was born in a neighborhood of Shahjahanpur (in the UP province of India) in 1292 Hijri.

At the age of five he began his education in the *maktab* (primary school) of Hâfiz Barkatullâh Sâheb. He completed his *nâzirah* (recitation by sight) of the Qur’ân there and after that obtained initial instruction in Urdu and Fârsi from Hâfiz Nasîmullâh. After that, he enrolled in Madrasah I’zâziyyah, run by Maulvi I’zâz Hasan Khan in Khalîl Sharqi (another neighborhood of Shahjahanpur). This *madrasah* was very famous by virtue of its capable teachers and thus Mufti Kifâyatullâh gained a strong foundation in terms of his education. He completed the most advanced book of the Fârsi syllabus, *Sikandar Nâmah*, and began studying the Arabic books under the extremely intelligent and able teacher, Hâfiz Budhun Khan Sâheb.

A second teacher of his in this *madrasah* was Maulânâ ‘Ubayd-ul-Haq Khan, who had migrated to India from Afghanistan in the search of religious knowledge, and who was the student of the renowned scholar Maulânâ Lutfullâh ‘Aligarhi. Maulânâ ‘Ubayd-ul-Haq quickly recognized the great potential of the young Mufti Kifâyatullâh so he tried to convince his father, Shaykh ‘Inâyatullâh,

to send him to Darul-Uloom Deoband. However, due to lack of means and Mufti Kifâyatullâh's young age (he was 15 at the time), his father was not agreeable to the idea at that point. Eventually, Maulânâ 'Ubayd-ul-Haq managed to convince him to send Mufti Kifâyatullâh along with another student, 'Abdul-Majîd, to the nearby Madrasah Shâhi Murâdâbâd.

Thus, the two students were sent along with a letter of introduction from Maulânâ 'Ubayd-ul-Haq to the administrator (*muhtamim*) of the Madrasah 'Arabiyyah at Shâhi Masjid in Murâdâbâd. The two were admitted thereto and they lodged in the residence of Hâfiz Muhammad Ismâ'îl, a famous lawyer of Murâdâbâd. As Mufti Kifâyatullâh's father was very poor, he (Mufti Kifâyatullâh) used to work himself to pay for all his educational expenses. He did not take gifts or assistance from others, and during his studies at Murâdâbâd and (later in) Deoband he used to earn his livelihood weaving and selling prayer caps (*topi*). In two or three days, he would finish sewing a cap and it would sell for two rupees. Prior to actually sewing the caps, he used to work on decorating them with designs using a pen. This is an excellent example of his resourcefulness and workmanship. Samples of his caps and designs were preserved by his son.[1]

Some anecdotes of the period of study in Murâdâbâd are narrated by Maulânâ Sayyid Fakhr-ul-Hasan (*ustâdh* of Darul-Uloom Deoband) from his father, Maulânâ Sayyid Fayd-ul-Hasan, who said, "Mufti Kifâyatullâh and I studied together in Murâdâbâd. For most of the time when Maulânâ Ahmad Husayn Amrohi was at that *madrasah*, Mufti Kifâyatullâh and myself studied several books together under Hadrat Maulânâ Muhammad Hasan Murâdâbâdi. Of them, I remember that we studied *Sharh-ul-Waqâyah* together. During the lesson Mufti Sâheb used to sit in the back, seemingly inattentive and sometimes even used to sew caps during the lesson. But his power of understanding and memory was such that whenever I needed an explanation of something in the book which I didn't understand, I used to go to Mufti Sâheb. Mufti Sâheb

[1] *Mufti-e-A'zâm ki Yâd*.

would redeliver and explain for me the exact same lecture that had been given by our teacher in class."

After spending two years at Madrasah Shâhi Murâdâbâd, Mufti Kifâyatullâh gained admission to Darul-Uloom Deoband in 1312 H., along with Maulvi 'Abdul-Khâliq and Maulvi 'Abdul-Majîd. At that time, the *muhtamim* of Darul-Uloom was Maulvi Muhammad Munîr and the principal (*sadr mudarris*) was Shaykh-ul-Hind Maulânâ Mahmûd-ul-Hasan. At Deoband, Mufti Kifâyatullâh acquired education from the following teachers:

- Maulânâ Munfa'at 'Ali, who later became principal of Madrasah Fatehpûri;
- Maulânâ Hakîm Muhammad Hasan (brother of Hadrat Shaykh-ul-Hind);
- Maulânâ Ghulâm Rasûl;
- Hadrat Maulânâ Khalîl Ahmad Ambethvi, then Saharanpuri;
- Hadrat Maulânâ 'Abdul-'Ali; and
- Hadrat Shaykh-ul-Hind Maulânâ Mahmûd-ul-Hasan himself.

Mufti Kifâyatullâh completed his studies of *Hadîth* under the latter two.

## FRIENDS AND CLASSMATES

During the period when Mufti Kifâyatullâh was acquiring his education at Darul-Uloom, many other personages were also doing the same who would later become great and famous scholars. This was, in fact, an illustrious era in the history of Deoband. Some such personalities were ahead of Mufti Kifâyatullâh in their studies, such as Allâmah Anwar Shâh Muhaddith Kashmîri, and others were close behind him. We list here some of his special classmates besides the two mentioned above who studied together with him:

- Shaykh-ul-Islâm Sayyid Husayn Ahmad Madani;
- His brother, Sayyid Ahmad Faizâbâdi;
- Maulânâ Ziâ-ul-Haq, principal of Madrasah Amîniyyah;

- Maulânâ Muhammad Shafî' Deobandi;
- Maulânâ Muhammad Qâsim;
- Maulânâ Amîn-ud-Dîn, founder of Madrasah Amîniyyah, Delhi.

Mufti Kifâyatullâh spent three years at Darul-Uloom. Because of his quick memory and intelligence, he did not spend as much effort but still quickly passed ahead of his fellow classmates in exams. He would learn and memorize his lessons at the time when they were delivered by the teacher and would spent his free time meeting the expenses of his education by weaving caps, *etc*.

Hadrat Shaykh-ul-Islâm Sayyid Husayn Ahmad Madani used to relate a story from his days of learning there, "One time, I made a special effort to obtain the highest mark in our lesson among my classmates. When examination time arrived, the question-paper was on *Mîr Zâhid Risâlah*. For the question I wrote a very detailed two page answer and Mufti Kifâyatullâh wrote only a half page in answer to the same. Hadrat Shaykh-ul-Hind was the examiner and he gave both of us the same mark – that is, he considered that the content of the half page was no less than that of my two pages."

Despite the fact that he usually did not review his lessons (*mutâla'a*) much at night like others, Mufti Kifâyatullâh used to earn the highest marks on his exams. He completed his studies at Darul-Uloom Deoband in 1315 H. at the age of 22.

## INVOLVEMENT IN TEACHING

After leaving Darul-Uloom, Mufti Kifâyatullâh stayed for some time in Delhi with his close friend, Maulânâ Amîn-ud-Dîn, who at the time had the intention of starting a religious *madrasah*. Then he returned to Shahjahanpur where his initial teacher, 'Ubayd-ul-Haq Khan, had founded a new school, Madrasah 'Ayn-ul-'Ilm. Mufti Kifâyatullâh began to teach in that *madrasah* and also handled the office-work. From the records of 'Ayn-ul-'Ilm it is found that Mufti Kifâyatullâh managed all the administrative matters of the school. He used to get 15 rupees a month at the time and he was always the first to arrive and last to leave from the *madrasah*. Along with

teaching and administrating, Mufti Kifâyatullâh also began to give answers for *fatâwâ* (religious rulings, sing.: *fatwâ*) in this period. In writing *fatâwâ*, he was very meticulous and cautious and would deliver them with well-written proofs.

Students at Madrasah 'Ayn-ul-'Ilm during Mufti Kifâyatullâh's period of teaching included:

- Maulânâ Hâfiz I'zâz 'Ali, teacher of *fiqh* and *adab*, Darul-Uloom Deoband;
- Maulânâ Mufti Mahdi Hasan, Mufti Darul-Uloom Deoband;
- Maulvi Ikrâmullâh Khan Nadwi, Head, *Conference Gazette*, Aligarh;
- Maulvi Hâfiz Zâkir 'Ali, advocate.

## *AL-BURHÂN* MAGAZINE

While at Madrasah 'Ayn-ul-'Ilm, Mufti Kifâyatullâh started a monthly periodical, *Al-Burhân*, in response to the Qadiani problem. The first issue was published in Sha'bân 1321 H. and strongly refuted the Qadiani propaganda.

## A CHRISTIAN DIALOGUE

Besides Arabic, Mufti Kifâyatullâh used to read and teach Fârsi books and he would engage in dialogue with people of other faiths when the occasion arose. Maulânâ I'zâz 'Ali Sâheb records one anecdote of a dialogue that took place during this period,

"At the time I was studying *Sikandar Nâmah* from Mufti Kifâyatullâh, it became known that in the local vegetable market the Christians had begun speaking and propagating against Islâm and the preachers of Islâm. That very day Hadrat Mufti Sâheb, took myself and Maulvi Akram-ul-Allâh Nadvi (editor *Conference Gazette*, Aligarh) to the assemblage (in the market) and began arguing with those spreaders of falsehood. At first, they thought that it was some ignorant person speaking, but when the weight of the arguments hit them, they realized that it was not an ordinary

person arguing with them and, leaving aside the discussion, they began to sing. Mufti Sâheb stepped back about 10 feet and continued to give answer to their criticisms until even those who had been agreeing with them previously also began to criticize them.

I was standing next to the Christians' platform and was supplying Mufti Sâheb with notes of the statements they were making. He would then give answers to them one by one. This continued for about two weeks and then ended. And it ended in such a way that besides myself (who was only there for other reasons) there was not a single other soul that came to listen to them (*i.e.* by the end of the two weeks they had been so utterly rebutted by Mufti Sâheb that no one came to listen to them any more)."

## MARITAL LIFE

Mufti Kifâyatullâh's first marriage took place during this time while he was teaching at Madrasah 'Ayn-ul-'Ilm. He had a boy and a girl by this first wife, but they passed away in childhood and his wife also passed away. Then he married the daughter of Sharfuddîn Sâheb by whom he had seven children.

## MADRASAH AMÎNIYYAH

The financial situation of Madrasah 'Ayn-ul-'Ilm was very poor, so much so that in 1321 H. the teachers had a reduction in their salaries, which were already very little. Mufti Sâheb himself had his salary reduced from 18 to 16 rupees. However, he remained at 'Ayn-ul-'Ilm for about five years until the death of his dear teacher, Maulânâ 'Ubayd-ul-Haq Khan.

Upon the passing of Maulânâ 'Ubayd-ul-Haq, Mufti Kifâyatullâh was brought to Delhi by Maulânâ Amîn-ud-Dîn and he began to teach there in the Madrasah Amîniyyah. Although Maulânâ Amîn-ud-Dîn was the official principal of the madrasah, in practice, besides teaching *hadîth* and giving *fatâwâ*, Mufti Kifâyatullâh managed all the organizational affairs of the *madrasah*.

In Delhi Hadrat Mufti quickly became popular. The dignitaries and people of the upper-class used to consult with him in their political and religious affairs and would benefit from his correct advice. That he could achieve such fame as he did in Delhi, which was the capitol of the Indian subcontinent, was only by the grace of Allâh. The courts of law also benefited from his presence there. Before his arrival, the religious rulings that would be delivered by the scholars to the courts of law were causing confusion – either the language they were written in was too hard to understand or else the *fatwâ* was completely wrong. In addition, different scholars would give different *fatâwâ* on the same issue. However, when Hadrat Mufti arrived and began answering questions, it became very easy for the courts of Delhi because his *fatâwâ* were very concise, clearly written, and not too confusing or complex to understand.

## EDUCATIONAL REFORMS

After arriving at Madrasah Amîniyyah, Mufti Kifâyatullâh began step-by-step implementation of beneficial reforms in the educational structure of the school. He had passed his own days of student life with great self-restraint and patience, as his parents were very poor, but even in such circumstances he had never accepted charity from the wealthier people. As mentioned previously, he supported himself by means of manual labor such as weaving caps, *etc*.

However, when he arrived in Delhi he witnessed that the philanthropists of the town would often call the students of religious schools to come and eat upon occasions of marriage or death. Though the philanthropists were doing this for the poor students due to their strong desire to help and support them, this was in fact causing disrespect to the station of religious education. Thus, Mufti Sâheb completely stopped this practice of going out to people's houses for food.

For the $8^{th}$ annual convention of Madrasah Amîniyyah, Mufti Sâheb presented a treatise containing a number of proposals for

the reform of religious educational institutions. In summary, he put forth the suggestions that:

1) The motive of all the Islâmic schools is the same – to spread and disseminate the teachings and knowledge of Islâm. Thus, from an organizational point of view, they should all be attached together. That is, at least they should unite and help each other out and not try to oppose one another.

2) These Islâmic schools are not making progress because the members of their consultative or administrative committees are not religious people or scholars, rather most of them are of the "modernized" type and influenced by western fashions, having no concept of the religious sciences. Then, some organizational members are indeed scholars but they have the wrong motives – they are well-aware of Islâmic issues but in monetary affairs they are not trustworthy and they think the finances of the school are for their own purposes. For these reasons, it is absolutely necessary that the members of the administrative committees of Islâmic schools should be people of knowledge and fidelity and all organizational and instructional affairs should be undertaken with their consultation and decisions. The administrators of the schools should have fear of Allâh in their hearts and take their responsibilities seriously, not using the money of the school inappropriately for their own purposes.

3) Whoever becomes administrator of an Islâmic *madrasah* he should devote all his attention and time only to the affairs of that *madrasah*. He should not take responsibility of other work besides it because nobody can give his full attention to two jobs at a time.

4) The administrators and teachers should treat the guests of Allâh (*i.e*. the students) with gentleness and well-wishing. They should remove the difficulties from their paths and inculcate within them the love and desire for knowledge.

5) Great caution should be taken when initially considering students for admission. Only those students should be accepted who have within them a real wish and desire to attain knowledge. Also,

before admitting them they should have to produce a certificate of good achievement from their previous *madrasah*.

6) In order to maintain the students' self-respect, they should not be allowed to go out for invitations to eat. If the well-wishers want to feed the students, they should arrange with the *muhtamim* a day beforehand and bring the food at an arranged time and feed the students themselves.

## ANJUMAN ISLÂH-UL-KALÂM

In addition to the administrative reforms mentioned above, Mufti Sâheb expended all his efforts to correct the educational weaknesses of the students. He had noticed that the students could not properly convey and express their ideas to the general public, their speeches and lectures were not as polished as desirable, and they could not argue and debate with non-Muslims when the need arose. In order to correct these shortcomings, in 1328 H. he initiated an assembly for speech and debate, which later came to be called "*Anjuman Islâh-ul-Kalâm*" (Organization for Reformation of Speech). The purpose of this gathering was to teach students how to deliver speeches and debate. Every eighth day, the students had to give talks or engage in a dialogue and Mufti Sâheb himself would help them. This assembly was very successful in its aims but after some time it was ended due to lack of participation – the local inhabitants of Delhi on the whole did not send their children for religious instruction and those students who came from other countries only came with the purpose of studying the set syllabus of "*Dars-e-Nizâmi*."

## BEGINNING OF POLITICAL ACTIVITIES

In 1915-1916, the Hindu and Muslim unity movements gained popularity and both sides realized the importance of unity because the British government had promised new political reform if they would unite. At that time, the Muslims' political group was the Muslim League and the Hindus had a strong majority in the Congress party. The religious scholars at large had no organized involvement in the politics, neither as a group nor individually, although the elders of Deoband had been making some efforts on their own. In this situation, Congress held a gathering in Bombay in 1915 in which a proposal was put forth to make an alliance with Muslim League. In this regard, the Hindu and Muslim leaders began to consult one another and eventually a pact of alliance was made which was ratified by Muslim League in the convention held under the chairmanship of Quaid-e-A'zam Muhammad 'Ali Jinnah in Lucknow, December 1916. In this alliance, there were a number of points agreed to which were in fact mistakes from the Muslim viewpoint, but which the Muslims' leaders at that time failed to discern. The Jamiatul-Ulama-e-Hind was not yet established but Hadrat Mufti Kifâyatullâh had been given such political insight by Allâh that he was able to foresee what these mistakes were. Thus, he began to attempt to clarify these on his own behalf. His political insight and adeptness was so well acknowledged that whenever his respected teacher, Shaykh-ul-Hind, had to engage in a discussion with a political leader he would first call Hadrat Mufti and consult him. This caused Shaykh-ul-Hind's friends and close students to be envious. After enduring this for a long time, Shaykh-ul-Hind finally addressed his friends saying, "Without doubt you are *siyâsat-dân* – politicians (*i.e.* you play politics), but Maulvi Kifâyatullâh has a mind that *makes* politics (*siyâsat-sâz*)."

## PARTICIPATION IN POLITICAL MOVEMENTS

On August 18, 1917 the colonial empire (Britain) made the famous announcement that promised the people of the Indian subconti-

nent self-rule and self-government. Lord Montego arrived in India and the pact of alliance between Muslim League and Congress was presented to him. Previous to this, those individuals who were associated individually with Hadrat Mufti Kifâyatullâh had been criticizing its shortcomings and at that point he realized that, as a collective body of *'ulamâ* (religious scholars), if they did not take part in the political movements and give proper direction to the Muslims, then even more mistakes would result which would be harmful for the Muslims. Thus, with this motive, the *'ulamâ* joined forces, *en masse*, with the Muslim League in its 11th convention in Delhi held under the chairmanship of the Lion of Bengal, Maulvi Fazlul Haq. The leaders of Muslim League were delighted with the participation of the *'ulamâ* and the sentiment was expressed by the chairmainship.

## BOYCOTT OF THE ARMISTICE CELEBRATION (*JASHN-E-SULH*)[1]

Following this, a Khilâfat Conference was convened in Delhi in 1919 under the chairmanship of Maulvi Fazlul Haq in which again a great number of *'ulamâ* took part. In this conference Hadrat Mufti put forth a proposal to boycott Britain's "Armistice Celebration":

"Putting into context the impact that this armistice had with regard to those heart-wrenching events in the Turkish empire, the *khilâfah*, and the sanctity and authority of Iran, this proposal is put forth from the religious viewpoint that the Muslims of India should not take part in the celebrations of these victories."

This proposal was unilaterally accepted and Mufti Kifâyatullâh had further supported it saying, that from the *Sharî'ah* point of view, it is impossible that a Muslim should happily take part in such a

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[1] Probably the Armistice of Mudros, which took place on October 30, 1918 and which marked the defeat of the Ottoman power in World War I. The Turks had to give up the lands under their control, the army was demobilized, and ports and other facilities were made available for use by the 'Allies.' – translator's note, from *Ency. Brit.*

celebration in the context of the fact that the sacred places have been taken away from the Muslim *khilâfah* and the lands of Baghdad, Jerusalem, and others have come under the control of non-Muslims. Furthermore, the sole result of these happenings has turned out to be nothing else than that the *amîr-ul-mu'minîn, khalîfat-ul-muslimîn* lost control of these countries and the elimination of Islâm's worldly power and authority.

Furthermore, he stated, "I am from the ranks of the *'ulamâ* and I say, from the viewpoint of the *Sharî'ah*, it is not possible for a Muslim to take part in any such celebration, and if one does so, he will definitely be sinful."[1]

## NEED FOR UNITED *'ULAMÂ*

Before and during the establishment of the Khilâfat Committee in Delhi, Mufti Kifâyatullâh had felt a strong urgency for the need of establishing a separate central and united headquarters of the *'ulamâ*. He realized that if the *'ulamâ* continued to participate in political parties on an individual basis and such parties took an unwary step, then the scholars would be in the greatest danger from the backlash of such a mistake. Thus, he began to discuss this idea with others of the same mind as himself.

## SECRET ASSEMBLAGE

However, uniting the *'ulamâ* in their divergent opinions and differing beliefs was an extremely difficult task. Furthermore, it was realized that the government took advantage of the *'ulamâ* being in mutual rivalry with each other so it would not allow them to join together in a single body. So it was decided to keep this effort secret. Further, it was decided that after the completion of the Khilâfat Conference in 1919, the *'ulamâ* only should remain at the meeting place to discuss these issues. According to the instruction of Mufti Kifâyatullâh, Maulânâ Ahmad Sa'eed and Maulânâ Âzâd Sajjâni secretly contacted all of the *'ulamâ* at their residences to invite them to take part in this gathering.

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[1] *Mas'alah Khilâfat wa Jashn-e-Sulh*.

## ESTABLISHMENT OF JAMIA-TUL-'ULAMÂ-E-HIND

Thus, on that day, after *'Ishâ* prayer, a gathering of *'ulamâ* was held in which about 25 took part. There, all of them agreed upon a plan of establishing a united body of the *'ulamâ* of India, the name of which would be "Jam'iatul-Ulama-e-Hind." The temporary head (*sadar*) was selected to be Mufti Kifâyatullâh and Maulânâ Ahmad Sa'eed was chosen to be the temporary administrator (*nâzim*). Upon the invitation of Maulânâ Sayyid Mahmûd Dâwûd Ghaznawi it was agreed that the next meeting – the first assembly – of Jamiatul-Ulamâ would be held in December 1919 in Amratsar under the chairmanship of Maulânâ 'Abdul-Bâri.

Hence, at the end of the year 1919, the conference of Muslim League and Congress was held in Amratsar and so was the second meeting of Jamiatul-Ulamâ, in which 70-80 of the famous *'ulamâ* of India were present. This was again not a public meeting but nonetheless the matters relating to the constitution and future methodology of the Jamiatul-Ulamâ was settled. The head of this conference was Maulânâ 'Abdul-Bâri Farangi Mahalli.

With regard to the charter, constitution, and future directions of the Jamiat there were differences among the *'ulamâ* but Mufti Kifâyatullâh utilized his statesmanship and unmatched acumen, managing to resolve all the disputes within a few hours.

Mufti Kifâyatullâh remained the temporary head of Jamiatul-Ulama throughout the life of his teacher, Hadrat Shaykh-ul-Hind, due to the latter's imprisonment in Malta. Throughout his life, he never accepted to be the permanent head of the Jamiat. Although he held this position from 1919 till 1938 – a period of 19 continuous years – he never took charge as chair of the Jamiat's annual conferences but would leave the position to his contemporaries.

Under the direction of Mufti Sâheb, the Jamiatul-Ulama-e-Hind kept in view the goal of complete independence for the Pak-o-Hind subcontinent and for this purpose he worked hard to unite

the *'ulamâ* and bring in being a sound political consciousness among them. The conferences of the Jamiat were exactly for this purpose and they were held almost yearly, alternating location among the various major cities of India. Some of them were extremely impressive and important historical events, such as the one in Kanpûr where Masîh-ul-Mulk Hakîm Ajmal Khan delivered the address. Other important assemblies were those held in Murâdâbâd, Joonpûr, Delhi, Giyâ, and Amroha.

## HINDU SHUDDHI MOVEMENT AND EFFORTS OF TABLÎGH IN RESPONSE

With the rise of the Shuddhi[1] movement in 1922, as a result of which thousands of Muslims were forced to convert to Hinduism, Mufti Kifâyatullâh did not let association with Congress and other affairs of national unity deflect him from his religious obligations. He arranged to send out the first deputation for *tablîgh* (Islâmic propagation) to those areas where the Arya Samaj movement had been most active. The head of the group was Maulânâ Muhammad 'Irfân and the *nâ'ib* (substitute) head was Maulânâ Wahîd Hasan Tonki.[2] Mufti Sâheb did not suffice with this – he went out himself with a deputation to the area of Achheetra and saved the Muslims there from becoming *murtad* (apostate).

Mufti Sâheb's manner of speaking and mode of address in this period of *tablîgh* fell right according to the level and intellect of the villagers. They would be much affected by his impressive, yet straightforward and simple speech and return to Islâm. One example of this is that during this period of trial, Mufti Sâheb received news that a certain village had entirely become apostate. He sent Maulânâ Ahmad Sa'eed with orders to go immediately and determine the situation in that village. At that time, the Arya Samaj's Shuddhi movement was extremely intense among the Malkâna people with the result that the Muslims' *tablîghi* deputa-

[1] Hindu proselytism.
[2] Maulânâ Wahîd Hasan Khan was a great *'âlim* (scholar) and specialist in philosophy (*ma'qûlât*), logic (*mantiq*), and theology (*'ilm-e-kalâm*); thus he had great weight in propagating Islâmic through rational proofs.

tions could not reach those areas without risking danger. Anyway, Maulânâ Ahmad Sa'eed arrived there and found that the Arya Samaj were telling the people: "Your ancestors were Hindu until the Muslims came and forced them to cut their *chooti*[1] and convert to Islâm." Upon being informed of this, Mufti Kifâyatullâh went to the village and called for a gathering of the people, whereupon he addressed them thus:

"Today I am so happy to be in this town meeting you, the scions of a courageous people. The Malkâna people are one of the world's nations known for bravery. These people are the backbone of India. Your ancestors also stood up for the protection of Hindustan. They never took defeat from any enemy.

"Some people have come to you claiming that the Muslims forced your ancestors to accept Islâm and held them by the necks, cutting off their hair locks. What?! Were your ancestors so weak and cowardly? I do not believe this. Look brothers: these people are telling you lies and deceiving you. The truth is that no one could stand eye to eye with your predecessors. It was only that they understood Islâm to be a good and true way of life that they willingly became Muslims. In deserting your true religion, can you not feel the grief that the souls of your ancestors are experiencing?"

The effect of this speech hit the hearts of the people so hard that the people of the entire village again reverted to Islâm.

## THE WORD OF TRUTH IN THE DEFENCE OF DEEN

As a result of the Shuddhi movement, the entire country became embroiled in sectarian clashes and unrest. It was for the purpose of Hindu-Muslim unity that Gandhi ji started his fast in September 1924. Then a conference of all the religious parties was held on September 26, 1924 in which the chairman, while expounding on the importance of Hindu-Muslim unity, brought forward the suggestion to the Muslims that the punishment for apostasy and the

[1] Top lock, or pigtail, worn by Hindu males.

duty of *tablîgh* should be dropped as parts of their religion. Under the circumstances, most of the Hindu and Muslim leaders were in support of this proposal. Out of the gathering of thousands, only the person of Mufti Kifâyatullâh was fully opposed to this unanimous resolution and stood up for the correct position of the *Sharî'ah*. He was not awe-struck by any of the great personages assembled there, but rose in opposition, saying:

"The foundation of Islâm is upon *tablîgh* (propagation). The very nature of it includes (the institution of) *tablîgh*. Undoubtedly the punishment of the apostate in Islâm is death. This is an openly manifest, fundamental principle of Islâm and we have no reservation declaring it to be so. The current unrest in Hindustan is not a result of (the existence of) this principle because to enforce this punishment is only the right of the Islâmic sultanate. Thus the issue of this Islâmic punishment has no bearing on the unrest occurring in Hindustan today.

In this way, despite all odds, Mufti Sâheb spoke the word of *Haqq*, preserving the status of *'ulamâ-e-haqq* and Islâm. In the words of Iqbal:

آئین جوانمرداں حق گوئی و بے باکی

اللہ کے شیروں کو آتی نہیں روباہی

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## HIJÂZ CONFERENCE

When Sultân Ibn Sa'ûd was fighting to expel the Sharîf of Makkah from his position, it was proposed that a representative gathering of Muslims from all over the world take place. Thus a conference was planned for 1926 C.E. (26 Dhil-Qa'dah 1344) under the chairmanship of Sharîf Sharf 'Adnân. It was to be attended by selected delegates of all Muslim countries. The members of the delegation sent by Jamiatul-Ulamâ-e-Hind were Hadrat Mufti Kifâyatullâh (head of delegation), Maulânâ 'Abdul-Hakîm Siddîqi (private secretary), Maulânâ Muhammad 'Irfân (secretary), Allâmah Shabbîr Ahmad 'Uthmâni, Maulânâ Ahmad Sa'eed, and Maulânâ Nishâr Ahmad. Mufti Kifâyatullâh demanded of Sultân Ibn Sa'ûd that the conference also address the formation of the Hijâz government and this issue was subsequently added to the agenda.

In May 1926 the delegation of Jamiatul-Ulamâ-e-Hind left from Bombay on the ship '*Akbar*' along with delegates from the Khilâfat Committee, who included Maulânâ Sayyid Sulaimân Nadwi (head of delegation), Shoaib Qureshi, Maulânâ Shawkat 'Ali, and Maulânâ Muhammad 'Ali. This extraordinary international conference was attended by representatives from India, Egypt, Java, Palestine, Lebanon, Syria, Sudan, Najd, Hijâz, Russia, Turkistan, Afghanistan, Turkey, and other Muslim lands. The subject committee of the conference was made up of the following individuals: Grand Mufti of Palestine Al-Hâj Amîn al-Husayni, Grand Mufti of India Mufti Kifâyatullâh, Prime Minister of Sa'ûdi Government Hâfiz Duhbah, Maulânâ Shawkat 'Ali of the Khilâfat Committee, Head of Russian Delegation Zia-ud-dîn, and Head of Javan Delegation 'Umar Sa'eed.

Mufti Sâheb enthusiastically took part in the proceedings of the conference. He presented to the scholars of Hijâz and Sultân Ibn Sa'ûd himself many suggestions for setting up the administrative structure of Hijâz. He demanded that all Islâmic *madhâhib* and sects should have freedom of thought and practice of their views in Hijâz, that the un-Islâmic practice of slave trafficking be totally

abolished, and many other reformative proposals which he got approved on account of his power of argument.

He also remonstrated Sultân Ibn Sa'ûd that he should not have destroyed the tombs and other historically important places of Madînah without the prior consent of the participants of the conference, who were the *'ulamâ* representing the entire Muslim world. All these dignitaries thus witnessed Hadrat Mufti's courage, determination, and power of argument and his fame and popularity spread throughout the Islâmic world.

## IMPRISONMENT

Though Mufti Kifâyatullâh had not engaged in any illegal activities during his involvement with the *Khilâfat* movement and other political endeavors, he was subsequently imprisoned twice, in 1930 and 1932, on account of his outspoken speeches and involvement in civil disobedience and rallies through the Jamiatul-Ulamâ. The first time, he was imprisoned for a few days in Delhi, then moved to Gujrat. Other fellow prisoners here were Dr. Mukhtâr Ahmad Ansâri, 'Abdul-Ghaffar Khân, Maulânâ Ahmad Sa'eed Dehlvi, Maulânâ Habîbur-Rahmân Ludhianvi, and Mister Âsif 'Ali, among others. The second time he was arrested, he was kept in the jail of Multan along with other such political prisoners as Maulânâ Ahmad Sa'eed Dehlvi, Maulânâ Habîbur-Rahmân Dehlvi, Maulânâ Sayyid 'Atâ-ullâh Shah Bukhâri, Maulânâ Dâwûd Ghaznavi, Laladesh Bandhoo Gupta Chowdry, and Dr. Ansâri.

While in jail, Hadrat Mufti did not remain unoccupied but he engaged himself in pursuits such as teaching his fellow prisoners, and even stitching the clothes of others. Maulânâ Ahmad Sa'eed Dehlvi reports having learned the last portion of *Fath-ul-Bâri, Sharh Sahîh-ul-Bukhâri* from Hadrat Mufti while in the jail of Gujrât. Furthermore, he relates that many political and religious meetings were held among the fellow prisoners.

## SELF-SUFFICIENCY AND SELF-RESPECT

Around this time, many opponents used to say that Mufti Kifâyatullâh and other members of the Jamiatul-Ulamâ obtained salaries from Congress and that the entire party operated upon the funds of Congress. Maulânâ Abul-Ghiyâth Shaykh Karîmuddîn Meerthi, who worked as ambassador for the Jamiat in southern India for 15 years, refutes these claims, writing:

"During the civil disobedience of 1930, the Jamiatul-Ulamâ was in such dire straits that there was no money at all in the funds and several months passed without salaries. Moti Lal Nehru offered monetary assistance from the Congress funds. At that time, Mufti Kifâyatullâh had been imprisoned but was still in the jail of Delhi, so when consulted upon this matter he said, 'In the struggle for independence, we have not taken assistance or support from anyone else. Our efforts for liberation of our land are our religious obligation. If we cannot sustain the operation of the Jamiat, then we will close the offices.'"

Anyway, looking at the lifestyle of Hadrat Mufti, Hadrat Maulânâ Sayyid Husayn Ahmad Madani, and other elders of the Jamiat one realizes that such accusations (of taking monetary support from Congress) are completely false. Their piety, character, sincerity for Allâh, and religious and national sense of honor were unmatched.

## OFFER FROM THE BRITISH GOVERNMENT

When he began taking full part in the freedom movement and much progress was being made in that direction, with hundreds of thousands of followers joining him, the British government started putting all types of pressure on Mufti Kifâyatullâh to keep away from the movement. Eventually a message was sent to him through a member of the Viceroy Council, Mian Sir Fazl Husayn, saying, "The British government requests you to separate yourself

from the political movement. In return, the government will give you as a gift the royal building and grounds of the Madrasah Safdar Jang for your own personal self. Our purpose is not that you should support the British government or engage in propaganda on its behalf but we just want you to remain silent and stay away from politics."

The eldest son of Hadrat Mufti, Maulânâ Hafîzur-Rahmân wrote in an article about the above message that, "this was a secret message to my father, who also informed me of it in the greatest secrecy and today is the first time that this has been made public."

In response to the above message of Mian Sir Fazl Husayn, Hadrat Mufti Sâheb replied, "I have not joined the freedom movement for personal enrichment. Thank you very much for your offer but no enticement will be able to silence my voice."

## FIRST MUSLIM, THEN HINDUSTANI

There has been some propaganda that Mufti Kifâyatullâh and other members of the Jamiatul-Ulamâ were blind followers of the Congress party and that they ascribed to the motto, "(we are) first Hindustani (Indians), then Muslims." But this accusation has absolutely no foundation. Mufti Sâheb's oldest son again wrote in refutation of this in his book *Mufti-e-A'zam ki Yâd*, "This fact cannot be established from any of Hadrat Mufti's writings or speeches. In fact, quite the opposite, he held that it was the first duty of the Muslim public that in the push for political reform, the protection of religious freedom should be the foremost aim. And they should understand that we are first Muslim, then Hindi, Arab, Irani, Chinese, *etc*. (Reference *Musulmân ke Mazhabi aur Qaumi Aghrâz ki Hifâzat*[1]– published by The Printing Works, Delhi, 1917.) He remained steadfast upon this principle until the end of his life."

[1] "*Protecting the Religious and National Interests of the Muslims*."

## PALESTINE CONFERENCE IN EGYPT

When Britain decided to partition Palestine and establish a Jewish state in one part there was great agitation on the part of the Palestinian Arabs. The (resistance) movement resulted in violent efforts of the British government to suppress it. In support of the oppressed Palestinians, Mufti Sâheb and the Jamiatul-Ulamâ established the “*Majlis Tahaffuz-e-Filistîn*” (Association for the Protection of Palestine), which collected funds to support their cause. On August 26, 1938 all of India held a “Palestine Day” of rallies and protests against the division and it was decided that there would be a world gathering of Muslims to protest this action. Thus, on October 17, 1938 a “Palestine Conference” was held in Cairo under the chairmanship of ‘Ali ‘Alawiyya Pasha, in which over 3,500 delegates were present from Egypt, Syria, ‘Iraq, Iran, India, Lebanon, Hijaz, Jordon, Yugoslavia, Romania, Turkey, and other Muslim lands. The delegation from the Jamiatul-Ulamâ of India included Mufti Kifâyatullâh as head, Maulânâ ‘Abdul-Haq Madani, and Maulânâ Muhammad Yusuf Binnori as members.

Mufti Kifâyatullâh received an exceptional welcome in Egypt. Maulânâ Muhammad Yusuf reported, “The welcoming of Hadrat Mufti that we witnessed in Cairo filled our hearts with joy and made us raise our heads in pride because of its splendor, the like of which was not seen elsewhere in the world. The cries of ‘Long live the great Mufti!’ ‘Long live the Indian delegation!’ were all around us. We were accompanied to the conference grounds with an amazing rally of people.” Actually, Hadrat Mufti had become sick during the journey to Egypt and due to a high fever was unable to participate in the conference himself. He was thus represented, and his speech was read, by Maulânâ ‘Abdul-Haq Madani.

During his sickness, Mufti Kifâyatullâh was visited several times by the Shaykh of Azhar, Allâmah Mustafâ al-Murâghi. The religious position of the Shaykh of Azhar at the time was greater even than that of the king – that is, the king would come himself to see the Shaykh instead of the other way around. However, due to the

great respect held for Mufti Kifâyatullâh by the Shaykh, he would himself come and visit him.[1]

Upon preparation to leave Egypt, a great number of Egyptian *'ulamâ* and dignitaries came to see him off. The dignitaries requested that a photo be taken but Mufti Kifâyatullâh refused to do so. Because a number of the Egyptian scholars had given permissibility to taking photographs, a discussion on this issue started. The viewpoint of the Egyptian scholars was that the impermissibility applied to those pictures which were created directly by the human hand. It did not apply to photography because the picture was simply a "reflection" of the scene. The conversation that took place, according to the report of Maulânâ 'Abdul-Haq Madani, was:

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|---|---|
| *'Ulamâ-e-misr*:<br>The impermissibility only applies to those pictures which are made by the work of the human hand. In photography, no such thing is needed, it is simply a reflection of the picture. | علماء مصر<br>التصویر الممنوع انما هو الذی یکون بصنع الانسان و معالجة الایدی و هذا لیس کذالک انما هو عکس الصورة۔ |
| Hadrat Mufti Saheb:<br>So how does this 'reflection' become transferred from the lens to the paper? | حضرت مفتی صاحب<br>کیف ینتقل هذا العکس من الزجاجة الی الورق ؟ |
| *'Ulamâ-e-misr*:<br>It requires much [*i.e.* technical] work. | علماء مصر<br>بعد عمل کثیر۔ |

[1] The Shaykh remarked of him, "Clemency and gravity shine upon his brow."
ینبلج الحلم و الوقار فی جبینه۔

| | |
|---|---|
| Hadrat Mufti Saheb:<br>What is the difference between “human handi-work” and “much work”? | حضرت مفتی صاحب<br>ای فرق بین معالجة الایدی و صنع الانسان و العمل کثیر ؟ |
| *‘Ulamâ-e-misr*:<br>Yes, they are the same thing. | علماء مصر<br>نعم هو شیء واحد ۔ |
| Hadrat Mufti Saheb:<br>Hence, their ruling is the same. | حضرت مفتی صاحب<br>اذا حکمها واحد ۔ |

The Egyptian *‘ulamâ* were extremely impressed with Hadrat Mufti’s ready and sound answers and some were unable to speak to give any reply after that.

## EDUCATIONAL (*TA'LÎMI*) SERVICES

The political and national services that Mufti Sâheb effected through the Jamiatul-Ulama have been briefly mentioned previously. However, his teaching and issuance of *fatâwâ* while at Madrasah Amîniyyah are truly his lasting contributions. Mufti's *dars* (lessons), especially his *dars* of *hadîth*, had this special quality that he avoided long discussions. He would explicate important *ahâdîth* and points of difference therein using the most simple and straightforward language. In this, he followed the footsteps of his teacher, Shaykh-ul-Hind, whose lectures also used to be very concise. Among the many explanations of a *hadîth*, he would pick the most concise and comprehensive of them that appeared most acceptable to him and explain it, thus effectively impressing the essence of *ahâdîth* into the students' minds. Mufti Kifâyatullâh spent about 50 years in the teaching of *'ilm-e-hadîth* at Madrasah Amîniyyah and also in issuing *fatâwâ*. The author had the opportunity to study *Sahîh Bukhâri Sharîf* and *Tirmidhi Sharîf* in his company and was most impressed by his direct style of delivery.

## SALARY

Upon first arriving at Madrasah Amîniyyah, Mufti Sâheb's salary was set at 20 rupees a month. Near the end of his period, it had advanced by Jamâdi al-Awwal 1370H. to 250/- rupees. On the first of Jamâdi ath-Thâni 1370H., the management committee had raised his pay by 25 rupees to 275/- per month. In response to this, he replied, "The income of the madrasah is on the decline and therefore I will not take this increase." Hence, up until his death he used to return 25 rupees monthly to the madrasah.

By this time, Mufti Kifâyatullâh's fame had spread internationally and he could have availed himself of great employment opportunities. However, he had dedicated his life to the service of the madrasah and would not accept any offer from anywhere else. At the time when his salary was 40/- rupees a month, the Madrasah 'Âliyyah, Calcutta, put forward an invitation for a teaching position of 500/- rupees but he rejected the offer, saying, "There I will not be

able to have freedom of conscience, and this will be an obstruction in the service of the *deen*."

From the organization of Masîh-ul-Mulk Hakîm Ajmal Khân, the Nizâm-e-Daccan had made available some office position and a stipend but Mufti Sâheb did not allow this to be executed because he considered that these might become an obstacle to his conscience, ability to speak the truth, and his fearlessness in the path (of Islâm).

## ISSUANCE OF *FATÂWÂ* (RELIGIOUS RULINGS)

We have previously mentioned that Mufti Kifâyatullâh began writing *fatâwâ* in Shahjahanpur and he did the same when he moved to Madrasah Amîniyyah. As a result of this, Madrasah Amîniyyah very quickly became famous in Delhi. According to Mufti Abû Muhammad 'Abdul Haqq, the author of *Tafsîr Haqqâni* stated in front of a large crowd at one of the madrasah's annual conventions:

"I say on oath that this madrasah, in respect of the educational quality, civility and maturity of the students, proficiency of the teachers, and administrative integrity, holds the highest position among the *madâris* of Delhi. This is the only madrasah in Delhi which is providing the highest level of service to Islâm in the issuance of *fatâwâ*."

It was a result of this that after a period of fifty years, Mufti Kifâyatullâh had written answers to hundreds of thousands of questions and his rulings are a great treasure of Islâmic jurisprudence.[1] In fact, his teachers also placed great trust upon his writing of *fatâwâ*. Thus, in the period of non-cooperation with the British, when people sought rulings about this from Shaykh-ul-Hind, among the three people he would redirect them to in this issue was Mufti Kifâyatullâh.

[1] A compilation of these is nowadays available, entitled '*Kifâyatul-Mufti*.' – translator.

The *fatâwâ* of Mufti Kifâyatullâh had the special quality that they were extremely concise, yet fully well-grounded in proof, and the answer was given exactly according to the intent of the questioner. That is, whatever question was asked, the answer would be given “to the point” unlike the long and twisted explanations given by the average mufti. It was for this reason that he was popular not only among the common folk but also among the officials of the courts of law, who would give preference to his rulings in religious cases. We present below a few examples of his *fatâwâ*:

**Black Market**

“What is the religious ruling on the ‘Black Market’? That is, is it permissible to sell on it, or are there certain circumstances in which it is? For instance, nowadays clothes and flour are being rationed so is it permissible or not? Kindly write a detailed answer to this.”

In reply, Mufti Sâheb concisely said, “Engaging in the Black Market is not permissible because it involves injustice against fellow humans, it does not breed mercy and kindness, and there is great chance of falling into speaking lies.”

**“In the Charge of Allâh and Muhammad (ﷺ)”**

Once a question was asked, “Many people, when they wish to entrust something to the care of Allâh, they utter the words, ‘*Allâh Muhammad ke sipurd*’ (in the charge of Allâh and Muhammad). For instance, when someone is leaving for a dangerous place, then his friends and relatives utter it. Is this phrase correct to say or what should one say in such a situation?”

Answer, “One should not utter the phrase ‘*Allâh Muhammad ke sipurd*’. It is only correct to say, ‘*Allâh ke sipurd*’ (in the charge of Allâh).”

### Taking Photos

The issue of taking photos was broached to Mufti Sâheb as follows, "What do the scholars of religion have to say on the issue of taking photos and having them taken from the viewpoint of *Sharî'ah* – why is it forbidden? It is said: we just make a moving thing stationary – that is, the image of ourselves that we see in the mirror, we are simply making it permanent and calling it a 'photo'. So it is not clear as to why it should be forbidden? Also, this is a means of keeping memoirs."

Answer, "Making and using pictures is impermissible according to the sacred *Sharî'ah*. Photography is simply another method of making pictures; hence it is impermissible when used to take photos of a living creature. Of course, to take photos of buildings and other non-living things is permissible, just as it is permissible to draw pictures of them by hand. The *Sharî'ah* has forbidden making pictures and taking photos of living things due to a certain wisdom, which is that there should be no doubt about a Muslim glorifying or respecting someone other than Allâh."

From these few examples it should be clear that when giving a *fatwâ* Mufti Sâheb did not use long, technical details but clarified the ruling of the *Sharî'ah* in very simple terms, which was his special excellence.

## WRITING AND PUBLICATIONS

From at early age, Hadrat Mufti always took interest in reading and writing. His first major endeavor was the magazine "*Al-Burhân*" for which he wrote in refutation of the Qadiani problem, as mentioned earlier.

### *Rawd-ur-Rayyâhîn*

His second major work was his famous (Arabic) poem, "*Rawd-ur-Rayyâhîn*" which was published in 1327 H. (1909 C.E.) and had been presented at the annual convention of Madrasah Amîniyyah the year earlier. In this *qasîdah*, Mufti Sâheb recalled and eulo-

gized the great *madâris* (religious schools) and scholars of old and especially the famous teachers of Deoband and their efforts. The eloquence and grandeur of the poem was such that Hadrat Mufti was requested to, and subsequently produced, an Urdu translation with footnotes giving more details of the lives and explaining difficult words of the original.

### *Al-Musawwâ* and *Al-Musaffâ*

Hadrat Mufti Sâheb published the *Sharh al-Musawwâ* of Hadrat Shah Waliyullâh Dehlvi, which was an exegesis of Imâm Mâlik's *al-Muwatta'*. This great work of Shah Waliyullâh was published along with his Fârsi commentary, *al-Musaffâ* in 1347 H. In this way, readers could benefit at one time from both of Shah Waliyullâh's commentaries, in Arabic and Fârsi.

### *Ta'lîm-ul-Islâm*

Mufti Kifâyatullâh's most famous publication is *Ta'lîm-ul-Islâm (The Teachings of Islâm)*, in which he wrote 4 volumes for children in very plain and simple language (in question-answer format). This contained details of the extremely important fundamental beliefs and practices of Islâm. It became very popular in the Indian subcontinent and was introduced into the curriculum of a great number of *madâris* in India and Pakistan. So popular was it that many different publishers printed versions of it in the thousands and even today every book publisher is bringing out new editions of it. Because he did not copyright the work, it has been published and distributed in the hundreds of thousands. Its translation into English and other languages has also been accomplished.

### Various Other Manuscripts

Hadrat Mufti wrote various other religious treatises which were published in book form but are no longer in circulation. As the reader has learned by now, Mufti Kifâyatullâh was a great *mufti* and scholar and very able writer. However, his literary works are actually very few. The reason was that he was so involved in teaching, political activities and writing *fatâwâ*, along with the fact

that Delhi was such a large city that had many different organizations of which he was a member; therefore he was too busy and it was difficult for him to find the time to write and publish. Had he been able to find the time to write, he would have been a great writer of our age, but at any rate, a published version of all the *fatâwâ* he wrote would run to about 15 volumes of valuable religious research. His speeches and *khutbât* would also be a great treasure were they to be collected a published in book form. Similarly, he was a great poet in Arabic and a publication of his poetry, some of which was also in Urdu, would be very beneficial.

## DEATH

During the last years of his life, watching the deteriorating immoralities of society, clashes between Hindus and Muslims, and many other reasons, Mufti Kifâyatullâh withdrew himself completely from politics. For his last 10 years he was totally isolated and did not attend any gatherings. He was very much disturbed by the events taking place in the subcontinent and abstained from even making comments. The last several months of his life he suffered from severe illness and swelling of the liver and showed no improvement despite the best medical treatment. Finally, on 13 Rabî'-uth-Thâni, 1372 (end of December 1952) he passed away at 10:30 PM. The next day his funeral prayers were attended by 100,000 of the Muslims of Delhi and he was buried near Hadrat Khwaja Qutbuddîn Bakhtiyâr Kâki.

## NOBLE CHARACTERISTICS AND VIRTUES

It is very difficult to encompass all of his noble traits. In summary, it can be said that he was the example of a true and sincere *'âlim*. He was of a respectable and solemn nature but was kind and polite to his friends and the common folk. He stuck to the *sunnah* of the Prophet (ﷺ) and would do his work by his own hands. He was always ready to lend his help to the needy. From early childhood he had such self-respect and self-restraint that even in dire financial straits he did not ask help from anyone else but worked

himself to earn a living. Even when working as a teacher, he passed his life with very little salary.

His good qualities have been best enumerated by those who accompanied him on his travels to Hajj and Egypt, or who were with him in the jails of Gujrat and Multan. They report that on the way to Hajj he helped and served his fellow travelers to every extend possible. He would wash and hang to dry their clothes for them. During Hajj, he would secretly pray the *tahajjud* and remain quietly in worship all the time. At night, he would go through the streets of Makkah and Madînah distributing alms to the needy. He was of a very simple nature and would not only get his own groceries from the market by himself but would also bring those of his neighbors. He would cook his own food and stitch his own clothes, and in jail he even did the same for his fellow prisoners.

## A POIGNANT HISTORICAL AND REVERENTIAL EULOGY (BY HAFÎZUR-RAHMÂN SÂHEB)

Upon the death of the last Mughal emperor, Shah Sirâjuddîn Zafar, it was said,

بُجھا ہے چراغِ دہلی ۔

"The lamp of Delhi has been put out." (1279 H.)

Then, upon the death of Hakîm Ajmal Khan, someone remarked,

دِلّی کا چراغ گل ہوا ہے ۔

"The lamp of Delhi has been extinguished." (1346 H.)

And then, upon the passing of Hadrat Mufti-e-A'zam, Maulvi Maqbûlur-Rahmân remarked again,

ہوگیا گل آہ دہلی کا چراغ ۔

"Extinguished is the lamp of Delhi." (1372 H.)